America's Only Monthly Revisionist Newsletter

Smith's Report

On the Holocaust Controversy

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NOTEBOOK

Bradley R. Smith

The future and the past are wonderful places. The moment is enigmatic. Yesterday morning I was upstairs in the office working on an Op-Ed, waiting for my computer technician to arrive. He was to up-grade my motherboard, CPU and fan. Two hundred and fifty dollars which I didn't really have but was going to spend anyhow because I had kicked off the first step in the campus project and wanted to be able to move quickly as the first stories developed.

The technician was late, which in Baja is not that unusual, but when I was about to call him he called me to say he had been watching television and that the World Trade Center had been attacked by airplanes and that it was gone.

"Ignacio, have you been watching Mexican soap operas again?"

"I am not making a joke. It was attacked and it is gone."

"You mean it has been

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The Path from the World Trade Center to Peace

George Brewer

The mass murder of Americans by Arab terrorists last Tuesday may not seem an obvious topic of discussion for revisionists. This is especially so if one notes the strained links in the chain that goes from alleged Nazi enormities, to the Holocaust Industry, to Israel, and to these terrible atrocities. Yet historical revisionism, first founded in the wake of World War One, is the basis of Holocaust revisionism as well, and both are premised on the idea that the past is continually shaped and altered to fit the needs of the present. It is therefore only right that revisionists would have a stake, not in determining policy, but in making sure that the policies that arise from this massacre are rationally bound.

There is no need to go over the unspeakable details of the suffering endured by the thousands of our fellow countrymen murdered that day, slain by men whose devotion to their beliefs caused them to be sublimely indifferent to the vicious cruelty of their actions. Nor is there much need to go over the proximal causes of the massacres; clearly, America was caught unprepared by men with almost supernatural qualities of determination, focus, and patience. Fixing this part of the problem is easy, since lapses in security and intelligence are not hard to mend, so long

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LETTERS

(Here is what began as something of an exchange between Ralph Marquardt, a contributor to CODOH-Web, and myself. Because my part in the exchange became little more than a series of questions, I have edited myself out of the text. The exchange took place during the fifth and sixth days following the WTC attack. I was so struck by the startling observation in the opening paragraph of Marquardt's letter, and the viewpoint that followed, that I sent him a number of questions to which he responded in the second.)

I

Something that I think all of us should be aware of is the fact that, in my opinion, we will never be talking about the Jewish Holocaust the same way again. The deaths of over 5,000 Americans last Tuesday -- twice as many as at Pearl Harbor, and the greatest number of Americans slain ever on one day, including during the Civil War -- *and* on national television -- is something that is going to make most Americans immune to any recounting of Holo-atrocities, no matter how luridly portrayed.

One indication of the matter is that I have yet to see a single reference to "Holocaust," other than to the "WTC Holocaust" (I've seen this several times) in the media, and I am looking. I dare Mr. Wiesel to step out of his Park Avenue digs to inform New Yorkers that what they experienced was *not* a Holocaust.

People live in the present. The events of Tuesday will be ever-present in the minds of Americans for a long time. I can't see any way in which what Germans did to Jews sixty years ago will ever be able to overtake what Arabs did to Americans six days ago. The traditional Holocaust, for all intents and purposes, is over. Let's be realistic: who gives a damn *now* whether there were one two holes or three billion holes in the roof of Krema II?

It's good, therefore, that CODOH is already in the process of broadening its scope to embrace all the implications of the revisionist mandate, which is anti-cant, anti-groupthink, libertarian and individualistic. This means we can potentially have a much wider range of things to write about, matters that are more directly relevant to people than, say, whether or not "Ausrotten" meant "Extermination" in some old speech. This could be interesting. It could be fun.

At the same time, the more we become concerned with the present day, the more we will have to articulate some kind of ground rules: opposition to the majority and to the establishment seem to me to be safe First Principles. Tolerance of different points of view among irascible revisionists is another. We have to think in terms of what people really care about. Today.

By the way, the ADL has issued a press release condemning the instances of bias against Arab Americans. I know that one wasn't easy to write! Yes, now the *Arabs* are a persecuted minority. You gotta love it.

Jewish interests are playing a dangerous game here. It appears that the bombing came from people who have a broad generalized hatred of the West, present in the Arab world because of oil. In other words, they would have done this even if Israel didn't exist. However, the rightwing Jewish position -- that this is being done by Palestinians -- is not good for Israel, because it means, in effect, that 5,000-plus Americans were murdered for Israel's sake. Americans won't tolerate that. Right now Sharon is using the attack as a cover to murder a bunch of Palestinians. But when the smoke clears, Israel's conduct will come under much more severe scrutiny than it has up to now. At that point, Israel will be put under a lot of pressure to make a just peace.

The core of revisionism revolves around the idea that our elites (political, media, industrial) lie to get people to accept political agendas. Revisionism is profoundly democratic, individualistic, and skeptical of all attempts to manipulate anyone or any people. We have to continue to expose such manipulation and lies. Heretofore we have been getting increasingly mired in progressively more detailed analyses of Holocaust events, holes in the roof of Krema 2 for one recent example. Now, however, we can shift into a more freewheeling assault on the manner in which the elites construct fake excuses for failed political agendas.

II

(What follows is Marquardt's response to a second set of questions, where I have again edited myself out. There is some repetition due to my own repeated questions as I was trying to get my brain around Marquardt's thesis.)

It is going to be difficult for revisionists to understand that, politically speaking, the Holocaust is irrelevant to the WTC tragedy, and is irrelevant generally. The entire thrust of Holocaust revisionism from its beginning is that the atrocities against the Jews that did occur during WW2 were exaggerated and contained significant untrue elements in order to (a) demonize Germany, (b) provide ideological support for Israel.

However, Germany is not demonized much these days, the last attempt -- by Harvard's Goldhagen -- five years ago was condemned by academics and others up and down the line, with the exception, of course, of some Jews and some Europeans who just can't let go of their hate. Second, while the Holocaust has become an industry for making money and defending Israel, the level of manipulation of what *did* occur in WW2 has nothing to do any longer with whether six million Jews were killed in gas chambers according to plan, or whether a million Jews were shot into pits as an ad hoc war measure.

The establishment could have backpedaled from the dumbest Holocaust stories a long time ago. The Jews *were* persecuted after all, and they were killed in large numbers. *That alone* could have been exploited to justify the idea that the Jews needed their own state. At any rate, it's as good as the six-million-in-gas-chambers justification for an Israeli state. Because the establishment (and

the Jews) refused to admit their errors and machinations in the face of Butz and Faurisson, many revisionists believed that by forcing the establishment to admit to those errors the Holocaust would more or less cease to exist as a noteworthy event. But that hasn't been the case. The proof lies in the fact that while gas chamber references are down everywhere, Holocaust references are up everywhere -- in media and academia both. Furthermore, the use of the Holocaust to justify Israeli conduct toward the Palestinians and others is becoming less and less frequent. This suggests to me that the manipulation of the Holocaust story would have taken place even if it were claimed that *no* Jews were gassed at Auschwitz.

In fact, no Jews *were* gassed in Auschwitz and the gas chamber story is still being manipulated anyhow. It has to be understood that the basic concept of the Holocaust – that Germans killed Jews, and therefore that Jews deserve their own state where they can be safe -- cannot be overthrown by revisionists. Germans did kill (at least some) Jews, therefore, to the extent that Germans killing Jews means the Jews deserve Palestine, revisionists can't do anything about it. This is what Israel Shamir meant last spring when he wrote that it didn't matter any longer how many Jews were killed, or how they were killed, that these are just "details."

Meanwhile, the generalized definition of the Holocaust, accepted even by most of us, has been exposed in establishment media and among academics by Jews such as Peter Novick and Norman Finkelstein as a tool used to justify Israeli and Neocon Jewish agendas. In Durban earlier this month even Kofi Annan said it was time for Jews to stop using the Holocaust to legitimate their policies against the Palestinians. In short, the manipulation angle has been mainstreamed, while the detailed issues (whether Jews were gassed, etc.) are becoming increasingly irrelevant to real public debate.

The impulse for most revisionists was to expose Jewish manipulation of the Holocaust. That has been thoroughly achieved. The details are all that are left. Now, if the manipulation of the story is exposed, and the demonization of Germans stops, and Israel can no longer depend carte blanche on the sanctity of the story, then the details become what they are: simple historical details with no power, and therefore little interest to most people.

We have *won* on the main point of revisionism, which is: the history of WW2 has been manipulated by various entities for various political purposes. That is understood now. The fact that we are right about the facts -- and that has always been my interest -- is no longer relevant, except to a very small group of people who have to write history books.

Again, if I am right in my view that the Jewish Holocaust will never be talked about in the same way again, there will be even less talk, very much less talk, about Holocaust details – like gas chambers. The "details" no longer matter. No one ever talks about the German expulsions, for example, or the details of the German expulsions, even though these affected more than twice as many people as the Holocaust. If you don't talk about something, it doesn't matter, except to specialists. Since the manipulation of the Holocaust is on a downward spiral – and it has not been invoked one time in the face of the World Trade Center attack – or the Al Aqsa Intifada -- the details of the Holocaust will become increasingly less relevant.

Even if the NY Times announces tomorrow that no one was gassed during WW2, that will be irrelevant to the current Mideast situation. The fact is, Israel exists. It has existed for over 50 years. About 4 million Jewish citizens of the state actually live there, and another 4 million Jews in the USA support them. Neither the existence of Israel, nor the support Israel receives from the US due to the influence of the Jewish population in the USA, would change if American Jews (and the establishment) were to accept the fact that perhaps the Holocaust was a Halfocaust. It is now the facts on the ground that count for everything. The Palestinians understand that, and that's why they expend so little energy on Holocaust revisionism.

Meanwhile, disgust with Israeli policies toward the Palestinian and other issues is widely expressed, not only by Americans but also by many Jews, including many Israelis. So where do we want to go here? Do we want to criticize Israel and ask that it make concessions? Welcome to the club. Many, many people feel that way. But that has nothing to do with gas chambers. It has to do with Israeli behavior, today, on the ground.

Once again, the core of historical revisionism is that historical events, even in their own time, are manipulated to serve political purposes, and these manipulations in turn twist the past into something that is untrue. To continue with revisionism, now that the Holocaust is effectively over, means that we have simply to continue to point out the way in which ideologists attempt to manipulate current events, and historical events, for political gain. That's where our commentary on the WTC holocaust comes in.

It's obvious to me that the Allied Governments, above all the Soviets, had a lot more to do with misrepresenting what happened in the camps in 1945 than anyone else. It's just as obvious today that American foreign policy, in partnership with its client state Israel, has had a lot more to do with Islamic hatred for America than what Israelis have done on their own.

And while Israel is part of the whole, the West's dependence on Arab oil is a lot more important to the USA than what's happening in Israel/Palestine.

Ralph Marquardt

[When I read Marquardt's final sentence, thought immediately connected it to his first:

> Something that I think all of us should be aware of is that, in my opinion, we will never talk about the Jewish Holocaust the same way again. (...) And while Israel is part of the whole, the West's dependence on Arab oil is a lot more important to the USA

than what's happening in Israel/Palestine.

I'm left a little haunted by this train of thought. Still, I have never worked on the "details" myself, but always for intellectual freedom to discuss the details. If now Holocaust revisionism, because of the march of history and public events, and its own success, is to return to the original vision of Henry Elmer Barnes et al, everything is still there to work with – and we will have allies that a month ago we could not have dreamed of having. Again, to quote Marquardt above:

> The core of revisionism revolves around the idea that our elites (political, media, industrial) lie to get people to accept political agendas. Revisionism is profoundly democratic, individualistic, and skeptical of all attempts to manipulate anyone or any people. We have to continue to expose such manipulation and lies … [Now] we can shift into a more freewheeling assault on the manner in which the elites construct fake excuses for failed political agendas.

My feeling is that the thrust of these observations are going to be somewhat disorienting to many readers. Maybe I'm wrong. But the observation that oil is more important to those who run American industry and the government than even the worst Israeli brutalities against the Palestinian, and more important than German gas chambers, is credible. We have got a new war on our hands, it could spin out of control, and perhaps it is time, indeed, to widen the work we have been doing. I think we need a lot of back and forth on this, and I think we will probably get it.

BRS.

WORLD TRADE CENTER

as people pay attention. Meanwhile, the gaping hole in the New York City skyline guarantees that an awareness verging on the paranoid is likely to characterize most aspects of American public life for at least a generation. The larger problem involves the question of prevention, as well as the issue of retribution.

DEFINING THE PROBLEM OF ISLAMIC FUNDAMENTALISM

Prevention requires a clear and rational understanding of etiology. Plagues were once combated with prayers and bouquets, but continued to kill, because their true cause was not understood. We cannot allow ourselves to misapprehend the cause of the terror attacks of September 11, 2001.

Given that the attackers were -- as everyone suspected -- radical Islamic fundamentalists, we have to go to the root of that problem first. The analysis of this issue by the pundits has generally gone in three directions, what we might call the irrational, the phobic, and the Judocentric.

The irrational analysis holds that the 19 assassins were simply out of their minds, evil for the sake of evil, killing for the sake of killing. That is a satisfying analysis, largely because it is arrived at without having to think. A further problem with that kind of analysis is that it goes nowhere; it essentially concedes that nothing can be done to prevent such people from appearing, and so here prevention cuts immediately to the easy retribution of killing them and anyone who looks like them.

The phobic analysis, popularized in such exotic terms as "Hesperophobia" argues that the terrorists come from cultures which are so inferior to the west, and which are so ashamed of their inferiority, that they lash out in malignant hatred at their betters. (It is almost comical that one of the spear-carriers of this thesis is a lowborn Englishman.) But this analysis has almost as many defects as the first. If it is true that Islamic fundamentalists are bred by a sense of inferiority, we do nothing to disarm them with smug bragging of our own superiority.

On the other hand, there is one virtue to the phobic analysis: it is potentially more nuanced than the platitudes of the Judocentric explanation. According to this school of thought, the roots of Islamic terror lies merely in the existence of the State of Israel, and nothing besides, and since Israel exists, the rest of the world is now compelled to fight a world war against terrorism. Or not.

In fact there are merits to all three approaches but their emphases tend to distort the truths they present. Yes, it is probably true that the men who carry out these attacks seem to be lost souls, people who, like our own Timothy McVeigh, were never able to nestle themselves sufficiently in the cares and loves of ordinary people. As a result, they allowed their beliefs and mental obsessions to assume huge and monstrous shapes. But then we have to ask ourselves why they lived such disconnected lives in the first place.

It is also true that the Islamic fundamentalists have a broad hatred of the West, and that it is not strictly limited to Israel at all. But this hatred is not founded in the shame of inferiority, it is founded in the shame of the insulted and injured. We find that many have lived under corrupt regimes with vast disparities of wealth for decades, all of this with the connivance of the west, supremely indifferent to their miserable lives so long as the precious oil is kept flowing at reasonable prices.

There is, indeed, a fear aspect to this hatred. Most were brought up in the typical structure of authoritarian and traditional groupthink, the fabric of which has been broken by the inevitability of trade, as surely as the villages, ghettoes, and peasant communes of Europe were sundered a century ago. Already degraded by the circumstances of their lives, now demoralized by the appearance of breakdown on all levels of society and morality, they advocate a great retreat to authority just as surely as did the European fascists and the Stalinists of Russia. Islamic fundamentalists are the potential totalitarians of the 21st century.

While the hatred of the West is a symptom of their own social disintegration, and is far more generalized than many wish to credit, this does not

mean that Israel is irrelevant to the worldview of the Arab terrorist. This is partly due to Israel being a highly visible manifestation of the West, and indeed this is the kind of view espoused by such chauvinist Israelis as Sharon and Netanyahu and by their American mouthpieces, Safire Will and others. But there are ways in which the Israel connection does not hold. In the first place, it is debatable if Israel is fully a western nation. Although of course the Jewish people are integral to western culture, there seems little doubt, as Israelis as diverse as Amos Oz and Israel Shamir constantly remind us, that Israel carries out discriminatory practices against non-Jews that would be the cause of unstinting censure if carried out by any other self-professed bearer of Western civilization. Indeed, the unequal distribution of wealth in greater Israel between Jews and non-Jews is almost a parody of a despotic Arab regime.

Second, and in a manner related not only to the above but also to the Judocentric approach, it is a highly questionable tactic for Jews to argue that the mass murders in New York, Washington, and Pennsylvania are due to Israel's troubles. It is one thing for Americans to give Israel money and weapons. Most of us don't pay that much attention to how our taxes are spent anyway. It is another thing entirely to say Americans have to have their citizens slaughtered in their thousands for the sake of a foreign power -- any foreign power. What immediately comes next is that Americans will want to know exactly what they are dying for. It is the bet of many Americans, and indeed many Israelis, that the policies of the current Israeli regime will not bear such scrutiny. What this means is that to the extent that Israel's problems are linked to the deaths of our citizens, to that extent America will become a much more interested player in Israel's policies. This has nothing to do with the canard that Israel's existence is somehow at stake.

WHERE DO WE GO FROM HERE?

In our analysis, the core issue in the Middle East that gives rise to Islamic fundamentalist terrorism is the disintegration typical of societies at a turning point in their evolution, coupled with severe disparities in wealth and opportunity. Israel is a part of this, but not the whole part, and recognizing that the West will not oversee the destruction of a Western outpost in the form of the Jewish state, no matter how defective that state may be, dictates in large part what our policies should be.

In the first place, there must obviously be some retribution. The terrorist cells that attack the West must be rooted out and destroyed. This is partly a matter of public expectation -- in which case the destruction must be impressive -- but it is also, at this point, partly a matter of survival. This involves no complicated weighting of right and wrong: anyone who wants to kill our citizens is simply wrong and has to be permanently put out of action. We can only hope that the massacre of our own innocents now makes us sensitive to the many innocents who have died as a result of our blind exercise of power in the past, and that we will exact retribution with prudent regard for innocent life.

In the second place, it is obvious that the United States and the rest of the West must become much more involved in the Arab world. Isolation is no longer an option. The need for oil will not dissipate, and the erosion of Islamic cultural barriers in the face of the international market economy will not stop. We must meet the Arab people face to face, so that they will neither kill us from afar nor want to. This means we have to look to our own painful Western experience and help the crumbling regimes in the Arab world evolve. A civilization that gave the world Cromwell, Robespierre, Hitler, Mussolini, and Stalin, has no business pulling rank on a civilization that produced a Saddam Hussein or the Taliban. We must meet the Arabs as equals, elder equals perhaps, but as equals nonetheless. This may entail some diminution in our own wealth, and our own power, as more democratic and open Arab regimes make larger demands on our purse. Yet such a course will not only quench the fires of fanaticism, it will also be, in a very prosaic way, the right thing to do.

The United States and the West will not only be required to shake off its complacency and indifference with regard to the Arab world, but also with regard to Israel. Again, this is not a question of abandoning Israel. It is a question of Israel becoming as free and open as we want the rest of the world, including the Arab world, to be, and it means coaxing, and if necessary, leaning on the various players to compromise. Looking forward, a just settlement involving a two state solution based on the 1967 borders and with adequate compensation for any adjustments is the only possible outcome for anyone seriously interested in peace. In this respect, we must not only become much more actively involved in Israel's conduct, but also in the conduct of the Palestinian Authority. We must persuade them to give up their hateful anti-Jewish rhetoric, and in return we can provide them with dignity and infrastructure.

It is understood that none of these latter solutions will be colorful or even popular. They will lack the spectacular violence and finality that many Americans now crave -- for quite natural reasons. Well, the American people will get some of that. But the road to final success in fighting the terrorism of Islamic fundamentalism will be a long one, requiring vision, commitment, and above all an engagement with the Arab world, an engagement that has been forestalled far too long.

Our dead fellow citizens deserve our condolences and a full measure of justice. But these are static forms of tribute. For their deaths to be consecrated, we must address the root causes of their murders, and we must engage that world which they were cruelly forced to depart. Their voices are stilled, their arms no longer reach out: we remember them if we embrace the challenging world on their behalf.

damaged?"

"No. It is gone. It is not there. Gone. I have never seen anything like it. That is why I am late. I have been watching the television for two hours. Do you mean that you do not know?"

"I do not watch television during the day."

"That is good. You work. I called you to tell you why I am late. It is incredible. The World Trade Center is gone. I will be right over."

I went downstairs, turned on the television and saw the video of the airplane bank to it's left and smash inside one of the World Trade Center towers. I watched it several times. The tower was still standing. How could Ignacio be so wrong? Then I saw the camera shots where first one tower exploded and collapsed, then the other. It was astounding. The visual images were so arresting that for several moments the mind was thoughtless. When thought did come back it was not to empathize with those inside the Towers and the mad horror and pain that they must have been suffering, but to report that I was watching Arabs respond to half a century of America's heartless support of Israel and its policy of brutalizing and humiliating Arabs.

I understood that I was entirely ignorant of the facts of the matter. I had no idea who had planned or carried out the attack or why. Nevertheless, thought was telling me that finally the guys on the bottom had made a powerful statement condemning Americans. It was murderous and primitive, but it was powerful. At last. In the moment I was still oddly removed emotionally from the human catastrophe that was being played out on the little screen of our television set. There was only thought saying over and over that what I was watching was the result of America supporting the conquest of Palestine by European Jews. That an open debate on the Holocaust story would have undermined, if not prevented, US support for Israel over the last half-century. And that one Middle East catastrophe after another carried out by Americans, or by Israelis using American arms, might have been prevented.

I watched American and Mexican television off and on for the rest of the day and became aware that while it was taken for granted that Muslim radicals were most likely the perpetrators, and while Osama Bin Laden was mentioned again and again, that no one on American television asked why Bin Laden or any other Arab would want to commit such an atrocity against Americans. No one wanted to mention the Israeli connection. On Mexican television the question of Palestinians and Israel and America the question of "why" came up very quickly. References to Israel and their conflict with the Palestinians were made repeatedly.

That first evening at dusk I went out walking on the Boulevard as I usually do. I was supposed to be thinking on the campus project and the newsletter but inwardly I was flooded with the drama of the World Trade Center. I was still removed emotionally from the tragedy. I was in something of a trance – entranced by the world-turning political significance of what had happened. The usual TV commentators were right about one thing: America would never again be the same as it was before the WTC attack. A great historical event had happened that very day. And maybe it was only the beginning.

We have known for years that sooner or later some Arab with a grudge and a plan would walk into Times Square with a suitcase carrying a nuclear bomb or a jar of anthrax. He wouldn't be looking for the guilty, he'd already have decided to just kill everyone who happened to be on the island. He might be a young man whose family had been killed by American bombs, or whose village in Palestine was eradicated by our little Israeli friends. Or maybe he watched his little sister in Iraq starve to death, or die from lack of medicine because of the American-inspired blockade of his country. Among Arabs, there is a surplus of reasons to have a grudge against America as well as its belligerent little client state.

As I walked along I kept seeing, in my minds eye the Trade Towers explode in great clouds of fire and smoke and collapse in on themselves until on the television there was nothing left but a great field of rubble. It was as if the picture of it were frozen in my mind. It was dark now and after awhile I realized I was seeing coconuts drop from palmed trees. I could hear the nuts striking the ground. It was a moment before I realized how out of place the scene was. And it was then that I realized that I was seeing the Eight District in Saigon in 1968. I had watched from the Y-bridge in Cholon for several days as the Eighth District was leveled by American artillery and air strikes. The Viet Cong had returned after their setback at Tet, and it was either go house to house to clear them out or take down the city. Being Americans, the decision was foreordained. Every building, every house in the Eighth District was leveled. I had gone along with a company of the 9th Infantry that afternoon to see if anything was still moving in the rubble. We didn't find one body that still had life in it, and as we returned through the smoke, the intense heat, and the complete silence, we passed three tall coconut trees and the nuts were dropping one by one and the sound that they made when they fell into the rubble was the only sound left in the afternoon.

Walking along in the dark on the Boulevard I understood that thought, using its dumb-show of memory, was connecting the television images of the field of rubble that was only that morning the World Trade Towers, and the great field of flattened rubble I had watched come down more than thirty years before where thousands of families lived and worked and raised their children. Memory has its own way of thinking, juxtaposing one image against another, and if you are alert you might understand the drift of what it is trying to express. I suppose what my own memory was expressing that night on the Boulevard is that American culture has become generically predisposed toward turning the cities of other people into rubble and now

one terrible chicken had come home to roost.

On the day following the WTC attack I found Jennings interviewing Ted Koppel, who was in London. Koppel was saying that some Europeans were already talking about the fact that President Bush was going to have to change the way he was dealing with the Palestinian/Israeli issue, particularly with the "settler" question. It was a beginning. I was gratified. In the following seven days the issue has not advanced much further than that. In America it is in terminally bad taste to discuss the possibility that our support of Israeli brutality and greed toward the Palestinians might be playing a role in the anti-American feeling that is so prevalent in the Muslim world.

On the third day – I think it was the third day -- I was finally wrenched out of my mind by a live TV presentation. Billy Graham was preaching at the National Cathedral in Washington D.C. and he spoke of vengeance belonging to God, not man, and he spoke of the "mystery of evil." I had heard nothing other than talk of violence, war, retribution, and "justice" from the President on down. And when I heard Graham say that vengeance belongs not to man, but to God, something opened up in my heart and from that moment on I began to feel the anguish of those who had lost family and friends in the attack. And then the anguish was with me, and has remained with me, and makes itself known again and again as I follow the images and stories on television.

THE CAMPUS PROJECT

In August and early September I worked out the opening salvo for the Project for the academic year. It was based on my having won a spot among the Top Ten extremists in America as developed be the Anti-Defamation League. Using this honor I could tie everything together.

The first week in September I submitted the first small advertisement to student newspapers in eight states as a test. There was one response: University of the Pacific at Stockton, CA. The Pacifican agreed to run the ad once a week beginning 13 September. I said okay and settled in to wait for other papers to respond.

On 11 September there appeared a new world order, if I can put it that way. My Campus Project based on the ADL's Top Ten extremist list was overwhelmed by the WTC attack. It would be of no interest to anyone at the moment. It was of no interest to me. I had worked it out in my mind over a period of six weeks and now it was finished.

About four days after the attack, I began working on a new ad. The first headline read: "The World Trade Center Attack And The Gas Chamber Story." It didn't work for me. The second draft read: "Osama Ben Ladin And The Gas-Chamber. Story." That didn't work either. I moved from one headline to the next. None worked. "The World Trade Center And The Holocaust Story." "Is The Gas Chamber Story A Factor In Muslim Anger At America?"

They didn't work for me, and they didn't work for the people I passed them by for comment. There was the issue of appearing to exploit the killing of thousands of people before their bodies had even been recovered. There was the problem that the connections I was trying to make could not be made without a great deal of explanatory text, which would increase the size of the ad to where I would not be able to pay for running it.

One night about a week after the WTC attack I had gone to bed and was just getting settled in when a very simple idea came to me. I had been aware from the beginning that no one was asking why a bunch of Muslim kids would want to kill thousands of Americans, and themselves. That was it. Why? It was the key question. It

was one word. It is enigmatic, yet everyone who sees it at this particular time will know, if not at first sight then after a moment of reflection, what my "why?" refers to. The next morning I put together the simple little ad you see here and on the 18th I mailed it to college newspapers in 11 states.

WHY?

The Revisionist

http://www.codoh.org

As you see, there is no information about the H. story in the ad. The idea is to take the reader to where the information is – CODOHWeb. That's what the Campus Project does – it takes students and others to where the information is and convinces them that they have the right to use the information on campus, in the media, and in their worldview.

This simple ad is the first (well, second) for this academic year. If it increases hits on CODOHWeb, if it produces news stories, I will continue to use it. If it doesn't, I'll replace it. Your contribution is absolutely vital for me to be able to persevere in this effort and exploit the opportunities that will come up, always in some unexpected place and time.

CODOH ON THE INTERNET

Last month I noted here than during July CODOHWeb received 577,000-plus hits. It was a higher count than I had expected. August too was higher than I had expected during which CODOHWeb received 594,530 hits. That's a 17,000-hit increase over July – but who's counting? Of the total August hits, 144,000-plus came through ***The Revisionist***, still the Internet's only Holocaust revisionist E-zine.

Now, with students back on campus, traffic on CODOHWeb has picked up yet again. I expect the count to approach 750,000 hits during September. After the "hit" on the WTC, public attention was distracted to that catastrophe. At ***The Revisionist*** we didn't want to jump on the Bin Laden bandwagon before we were able to sort through some of the tidal wave of information being broadcast via TV, radio, and the Internet.

On the fourth day after the attack three of us each produced an article addressing the WTC catastrophe, George Brewer, Richard Widmann, and myself. Widmann posted all three on the same evening he received them. Brewers piece was so good that I have used it as the lead for this issue of **SR**.

We have important issues to consider with regard to CODOHWeb and the Campus Project, perhaps with revisionism itself. Nothing is quite the same as it was before 11 September. It is not a matter of turning around and going backwards, or of leaving the field. It's a matter of perspective. As a matter of fact, revisionism has always been primarily a matter of perspective.

I had planned to print the ten most accessed documents on CODOHWeb during August. Widmann had put together an index to ***The Revisionist*** including all the articles published as a print magazine, and all the succeeding articles published since **TR** went Online, and I had meant to print that. But I need to say something more on the "situation." This afternoon is the deadline for sending this issue of **SR** to the printers. I have about three hours to finish the text, proof it, proof the formatting, and get it in the Baja mail.

I have to say it. I have always insisted that Americans have no right, that it is a perversion of the human spirit, to hold Germans to a higher moral standard than we hold ourselves. It is critical now, for Americans, to not hold Islamic radicals to a higher moral standard than we hold ourselves. The awful truth is that American civilians did not suffer anything on 11 September 2001 that Islamic civilians have not been suffering from the results of American foreign policy, American arms, and American self-righteousness for five decades now. Lebanon and Palestine, for two examples, are not Israeli affairs, but *American*/Israeli affairs.

If Bin Laden bears some share of the responsibility for the attack on the World Trade Center, and I believe he probably does – along with many others -- I'm all for getting the guy and handling him the way he deserves to be handled, according to our best constitutional ideals. I am afraid that our President and his men are preparing to commit "crimes against humanity" in order to capture and punish a man who is probably guilty of crimes against humanity. One role for "revisionism" in the new context we are living in is that we be prepared to address whatever crimes the State carries out to capture and punish criminals, and to expose the lies and fraud that are used to justify crimes against humanity when Americans or their little friends in the Middle East commit them.

Revisionism is going to change in some way. I think maybe Marquardt has his finger on something (see: Letters). Revisionism may be about to lose its narrow focus on certain issues connected with World War ll, and will return to its original broad work with American and Western cultural and political values as a whole. If this does start to happen, there might be serious fallout among H. revisionists. Some have spent their entire adult lives focusing on the H. story – to the immense benefit of American and European culture generally. Most of these, and they are the men and women who I have associated with for twenty years, will not want to change course at this time in their lives. I don't think it is necessary for them to do so.

Others, however, will welcome the broadening of revisionist interests, the possibilities it will provide for addressing a wider spectrum of mainstream issues, having in our kit bag the special information and insights that we have gained from the unique revisionist adventure with the Jewish Holocaust story.

August was a terrible month around here with regard to contributions, as it usually is. It would only be natural for you to forget about the Campus Project after the WTC catastrophe. I hope you do not forget. There is a great deal of work to do and there is – no one else.

Bradley

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All checks and correspondence to

Bradley R. Smith
Post Office Box 439016
San Diego, California 92143

Telephone: 619 685 2163

Tel & Fax (Baja):

011 52 661 23984

E-mail: brsmith@telnor.net